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HINTS

ON *The*

EDUCATION,

And Industry of the lower ranks:

RESPECTFULLY SUBMITTED

TO THE HONOURABLE

THE MEMBERS OF BOTH HOUSES

OF THE

BRITISH PARLIAMENT.

BY GEORGE CHAPMAN, L L. D.

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PREFACE.

HAVING been employed, from my early years, in the Education of Youth, and wiſhing my ideas on that ſubject to be more extenſively known, I have publiſhed what I had obſerved, or practiſed myſelf; and, in the ſucceſſive editions of my Treatiſe on Education, I have given a comprehenſive view of what has been written by others.

In purſuance of this plan I have read, with much attention, the Second Number of the *Enquirer*, publiſhed in the Monthly Magazine for March laſt. Of this ingenious performance I ſhall give a general view, with ſome obſervations. I ſhall then ſubjoin farther thoughts on the inſtruction neceſſary for the lower ranks of the people, on the appointment of parochial

Schoolmaſters, and on the encouragement which they ought to receive.

As we have now the agreeable proſpect that peace will be ſoon reſtored, it is hoped that the Education of the Britiſh youth will attract that attention from the Legiſlature which its importance deſerves.

Liberton, near Edinburgh,
1ſt November 1796.

* The ENQUIRER, No 2. Queſtion, Is it de-
" ſirable that the State ſhould interfere in
" the Education of Youth?" From the Monthly Magazine for March 1796.

THE Enquirer is of opinion that Governments have attempted too much, and taken under their direction things with which they had no concern; ſuch as the regulation of mechanical labour, of intellectual ingenuity, of commercial enterprize, of ſpeculative reſearch, and of religious belief and worſhip.

In examining this queſtion, Whether the State ought to interfere in the education of youth? he thinks that its authoritative interference would be an infringement on perſonal liberty, which no plea of expediency could juſtify; that Nature has aſſigned the early charge of education to parents; that theſe indeed may, and frequently do, want ability, or leiſure to educate their own children; but that to deny

the liberty of chooſing their aſſiſtants in this work, and to ſhut up all ſchools which are not conducted upon plans and by maſters appointed by the State, would be a moſt oppreſſive ſpecies of intolerance; that the advantages ariſing from a public eſtabliſhment of inſtruction and diſcipline, from liberal endowments, and from ſpacious and ſplendid edifices, &c. would be greatly overbalanced by the diſadvantage of granting to the State the power of nominating to offices, and by the political views which would mingle with that nomination; that offices, originally efficient, would become mere ſinecures; that they would be ſubjected to forms and reſtrictions, unfavourable to the advancement of knowledge, and inconſiſtent with the fluctuation of human affairs; that, in thoſe grammatical ſchools which have been founded by the public, it is a fact well known, and by many perſons painfully remembered, that, in the midſt of the refinement of modern civilization, a mode of diſcipline ſtill keeps its ground, which could only have originated in an age of barbariſm; that the pertinacity of the maſters, in adhering

hering to the old methods of Claſſical Inſtruction, has almoſt entirely precluded the introduction of other branches, equally uſeful; and that in the Univerſities of England, the injurious effects of national interference are but too viſible. Hence he concludes, that the State ought to confine its attention to the proviſion of inſtruction for the children of the poor, in reading, writing, and accompts, and perhaps of public buildings for ſchools and colleges, to be occupied by preceptors, choſen by thoſe claſſes of ſociety for whoſe benefit they are deſigned.

Some of theſe animadverſions appear to be well founded; but when the Enquirer would confine the inſtruction of the poorer claſs to reading, writing, and accompts, he forgets, what is of ſtill greater importance, the attention which ought to be paid to their morals, their habits of life, and the expediency of training them up to induſtry, and ſupplying them with the means of it. With reſpect to the degree of literature, ſuited to the lower ranks, there is a difference of opinion: ſome think that the great body of

mankind ought to be left in a rude and uncultivated ſtate: ſome go a ſtep farther, and, obſerving the advantage of a little culture in the commercial branches, would have thoſe boys who are of a quicker capacity to be taught the arts of Reading, Writing and Arithmetic, ſatisfied with making them machines, as it were, for the accumulation of wealth; while others, with a greater enlargement of mind, would beſtow upon the more ingenious among them the benefit of a Claſſical Education. It cannot be denied that there is a great difference of talents and induſtry among men; and that this difference will ſoon produce a diverſity of property and rank, and render one man much ſuperior to another. To this diverſity education ought to be ſuited, and room to be left for the more acute and more active to emerge. But while this natural ſuperiority of one man over another will require a ſuperior degree of literary culture, it is equally plain that, with reſpect to religious impreſſions and moral habits, the ſame care ought to be taken of all. With a view to this important branch of education, I have, in the foregoing Treatiſe,

Treatiſe, delineated a plan for the lower ranks of mankind, and, having pointed out the qualifications and duties of ſchoolmaſters, I have given it as my opinion, that they ought to have greater encouragement from the public. It was not my wiſh that any encroachment ſhould be made on the ſacred right which parents have to educate their own children, or to chooſe their aſſiſtants; a privilege, which, by the happy conſtitution of Great Britain, the more opulent among us will always enjoy; nor was it meant to take from the proprietors of land in Scotland the nomination of the ſchoolmaſters in their reſpective pariſhes, nor to preſcribe one general plan of ſtudy for public ſchools, to be invariably adopted from age to age: but I have often thought that, if perſons liberally educated, were employed as the pariſh-ſchoolmaſters, and encouraged, by a ſuitable proviſion, to ſettle in that line for life; and if, by the united care of the parents and teachers, due attention were given to the morals of the lower people, and to that kind of inſtruction which would tend to render them induſtrious, contented, and uſeful citizens,

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mankind, under ſuch favourable circumſtances would riſe to a higher degree of perfection and happineſs, and Government would be more univerſally reſpected, and more chearfully obeyed. I could never ſee the wiſdom, or the humanity, of that plan which condemns the lower claſs of the people to ignorance. Are they not children of the ſame common Parent? Are they not endued, as well as thoſe of the higher ranks, with various degrees of capacity; with Souls, which our Holy Religion ſuppoſes to be ſo far enlightened as to be reſponſible for their actions? And, as this life is a preparation for a higher, are they not entitled to inſtruction, ſo far as to be taught the plaineſt principles of Religion, and the great duties of Society; to be trained up, by proper habits, to the practice of them, and to be allowed acceſs to greater improvement, if their capacities and turn of mind require it? Ought they not, by a proper degree of attention from their ſuperiors, to have their hardſhips ſoftened, their induſtry directed, and their exertions encouraged? Would not the higher ranks find their account in this attention

tention to their inferiors? Would it not tend to prevent thoſe frauds, and thefts, and robberies, and violations of public order, which ſo often, and ſo lamentably, occur? Would tyranny and oppreſſion, on the one hand, and diſaffection and rebellion, on the other, be ever known in the land? Would not the genuine ſpirit of the Chriſtian Religion pervade all ranks of men? And would not this happy Iſland become a terreſtrial Paradiſe? Would it not naturally extend its benign influence to the ſurrounding nations, and introduce the reign of the Saints on Earth? But whither is the warmth of my heart carrying me! Surely, upon the cooleſt reflexion, I may juſtly ſay, that to attend to the morals of the lower ranks, and to train them up, by proper inſtruction, for the duties of life, would be an advantage to the rich as well as to the poor. To bring forward an object of ſo great and ſo general importance, the number of teachers, (as hath been ſhewn in the foregoing Treatiſe) ought to be proportioned to its magnitude and extent. One, at leaſt, ſhould be ſettled in every pariſh, and, in ſome pariſhes there

there ſhould be more. In Scotland, the law has already appointed a Schoolmaſter for every pariſh, and allotted him a ſalary. By an Act of King William's firſt Parliament, held in Scotland anno 1696, a ſchool is to be eſtabliſhed, and a Schoolmaſter to be appointed for every pariſh of that Kingdom. The Act is expreſſed in theſe words: "Our Sovereign Lord, conſidering how prejudicial the want of ſchools in many places has been, and how beneficial the eſtabliſhment thereof in every pariſh would be, to the Church and Kingdom; Therefore his Majeſty, with the advice and conſent of the Eſtates of Parliament, ſtatutes and ordains, that there be a ſchool ſettled, and a Schoolmaſter appointed, for every pariſh not already provided, by advice of the heritors (that is, *the proprietors of land*) and miniſter of the pariſh; and for that effect, that the heritors in every pariſh meet and provide a commodious houſe for a ſchool, and ſettle and modify a ſalary to a Schoolmaſter, which ſhall not be under one hundred merks, (that is, L. 5 : 11 : $1\frac{1}{3}$ *Sterling*), nor above two hundred merks, (that is L. 11 : 2 : $2\frac{2}{3}$ *Ster-*

Sterling) to be paid yearly, at two terms, Whitſunday and Martinmas, by equal portions; and that they ſtent and lay on the ſaid ſalary, conform to every heritor's valued rent within the pariſh, allowing each heritor relief from his tenants, of the half of his proportion for ſettling and maintaining a ſchool, and payment of the Schoolmaſter's ſalary; which ſalary is declared to be by and atour (that is, *over and above*) the caſualities (that is, *the perquiſites*) which formerly belonged to the readers and clerks of the kirk ſeſſion. And if the heritors, or major part of them, ſhall not convene, or being convened, ſhall not agree among themſelves, then and in that caſe, the Preſbytery ſhall apply to the Commiſſioners of Supply of the ſhire, who, or any five of them, ſhall have power to eſtabliſh a ſchool, and ſettle and modify a ſalary for a Schoolmaſter, not being under one hundred merks, nor above two hundred merks yearly, as ſaid is; and to ſtent and lay on the ſame upon the heritors conform to their valued rent, which ſhall be as valid and effectual as if it had been done by the herors themſelves."

The parochial ſalary, which, in general, does not amount to ten pounds Sterling a-year, is ſo inadequate to the expence of living, that it prevents perſons of a liberal education from ſettling for life as Schoolmaſters. The pariſh-ſchoolmaſter, it is true, has other pecuniary emoluments, viz. fees from his ſcholars, and generally, ſome ſmall perquiſites, as clerk to the kirk ſeſſion; but, in moſt pariſhes, theſe taken together, do not exceed twelve pounds more. Hence it is, that if he has had a liberal education, he becomes ſoon diſſatisfied with his employment, and takes the firſt opportunity of relinquiſhing it, and of raiſing himſelf to a more opulent, or more elevated ſtation in life. The eſtabliſhed ſalary being thus inadequate to this national purpoſe, the teachers, who are ſuppoſed to be perſons of a liberal education, ought to be encouraged by a more liberal proviſion, to exert themſelves, with a degree of enthuſiaſm in their office, and to ſettle in it for life. And, conſidering the advance in the price of proviſions and other neceſſaries ſince the ſalary was originally fixed by law in the year 1696, the parochial

chial Schoolmaſter ought not to have leſs than a ſalary of pounds Sterling a-year, beſide perquiſites, which, at the following rates, may be thus eſtimated:

For teaching 15 children to read Engliſh and to write, with religious and moral inſtruction, at 1 ſhilling per quarter	L. 3	0	0
For teaching 10 children Arithmetic, at 2 ſhillings	4	0	0
For teaching 5 boys Latin, Book-keeping, French, &c. at 5 ſhillings	5	0	0
For Births, Marriages, &c*.	5	0	0
	L. 17	0	0

For the Engliſh language and writing (and the two firſt rules of Arithmetic, if required)

* Theſe calculations are made upon the ſuppoſition that there are, in the country pariſhes, one with another, 30 children under education at one time; who, by this plan, will be under no neceſſity of going beyond their own pariſhes for inſtruction.

with religious and moral inſtruction, to which every child is entitled, the fees ought to be very ſmall; beſides, when the parents are not able to pay theſe fees, the adminiſtrators of the poors money ought to defray the expence from the ordinary funds of the pariſh, or from occaſional and voluntary contributions; and when the pariſh is unequal to this expence, application may be made to the more opulent pariſhes in the neighbourhood. A deficiency may happen at firſt, but will not happen after children, through the different pariſhes, are trained up to induſtry, and after proper employment is provided for them.

It has been alledged that, if Schoolmaſters were enabled, by their ſalary, to live in eaſy circumſtances, they would become victims to indolence, and neglect their charge. Let us ſuppoſe that to be the natural effect of a genteel, ſettled income; is it to be imagined that any man of a liberal education, and of that enlargement of mind which it produces, that any man, who wiſhes to be uſeful and eſteemed in life, would

ſacrifice,

ſacrifice, to torpid and unprofitable indolence, all the pleaſure, all the reſpect, and all the emolument which would ariſe from the diſcharge of his duty, and that he would ſit down, under contempt, among his friends and neighbours? Such a conduct, cannot, ſurely, be apprehended in any man who has the leaſt ſpark of integrity, or of honour in his breaſt. But, upon the ſuppoſition that ſuch an attempt were made, it would be made in vain. A committee of the heritors, who are the truſtees of the parochial ſchools, together with the miniſter of the pariſh, would think it their duty to viſit the ſaid ſchools once every month, to inquire into the morals and proficiency of the ſcholars, and to make their report, every quarter of a year, to the general meeting.

Encouraged, by the reſpect paid to his ſchool, by the honourable teſtimony of his conſtituents, and by the proſpect of being promoted to a more lucrative and conſpicuous charge in a borough, or a populous village, the country-ſchoolmaſter

maſter would have every motive to exert himſelf with fidelity and vigour in his office.

Such might be expected to be the happy fruits of the improvement propoſed; and, if the proprietors of land, and their tenants, ſenſible of the importance of the object, were to give due encouragement, and to pay proper reſpect to the inſtructors of youth, a ſpirit of emulation would ſoon ariſe among the different teachers; and perſons of cultivated and liberal minds, would be induced to make choice of an employment, where the higheſt degree of human happineſs, ariſing, under ſuch favourable circumſtances, from the enlightening and the reforming of mankind, might naturally be expected *.

If to inſtruction were added induſtry, and if the children of the lower orders were trained up

* Such is the importance of the object in view, that if this or a ſimilar arrangement ſhall take place, it is to be expected that perſons of all ranks will concur, by a ſerious and ſteady attention, in encouraging and rendering it effectual.

to ſome uſeful art, ſuited to their age and their ſtrength, their active minds would be more effectually preſerved in innocence, and that activity would be productive of profit to the public as well as to themſelves. In the country, the lighter operations of huſbandry; in towns, the eſtabliſhment of manufactures; and in both, the dreſſing of gardens, and the like, would furniſh very proper materials of induſtry to young perſons of both ſexes *. Thus, by ſuperadding induſtry to inſtruction the plan of Education will be completed †.

With reſpect to England, the education of the lower ranks is ſtill more neglected than in Scotland. There, the law, as far I know, has

* Such of them as are employed in manufactures ought not to be confined, through the whole day, to crowded apartments, and ſedentary poſtures; they ſhould be allowed to go out, at different hours, and in ſmall parties, and to take more cheerful and more healthy exerciſe in the open air.

† A beautiful example of the happy union of induſtry with inſtruction is exhibited in the town of Banff. N. B. See the ~~foregoing~~ ſaid Treatiſe, 5th edition, page 86 & ſeq.

made

made no proviſion for parochial Schoolmaſters; and, though that neglect is ſupplied, in ſome pariſhes, by occaſional donations, yet the general deficiency is much to be lamented; and a ſimilar eſtabliſhment of Schoolmaſters, properly qualified and liberally provided for, with the ſame privilege reſerved to parents, would prove a ſolid advantage to the rich as well as to the poor, and lay a ſure foundation for public and private happineſs *.

* See the encouragement due to Schoolmaſters recommended in an elegant and impreſſive manner, and many errors in Education expoſed with much humour, by Mr Creech, in his "Edinburgh Fugitive Pieces."

POST-

COPY

OF A

MEMORIAL

FOR THE

PAROCHIAL SCHOOLMASTERS

IN SCOTLAND.

ADVERTISEMENT.

THE following Memorial, written originally in the year 1782, for the Parochial Schoolmaſters in Scotland, appears to be very deſerving of the public attention. It preſents a melancholy picture of their ſituation; and it gives us, at the ſame time, a high idea of the dignity and importance of their office: I ſhall therefore annex it to this Supplement; happy to think that a Memorial, ſo ſtrong and ſo proper, will give no ſmall force to what has been ſaid above; and ſhall only obſerve, that if their ſituation was ſo diſtreſsful in the year 1782, their diſtreſs has been much heightened by the riſe which has taken place, in the price of proviſions, ſince that time.

MEMORIAL, &c.

1. "THE Education of Youth, in every civilized ſtate, has always been conſidered as an object of the firſt importance: becauſe not only the future happineſs, but the future exiſtence of the ſtate, in a great meaſure depends upon it.

2. Where a right Education is eſtabliſhed and univerſally encouraged, early habits of virtue and good principles contribute more to the ſafety, peace, and happineſs of ſociety, than the moſt perfect civil and criminal laws can do, where Education is neglected.

3. Every man who has accuſtomed himſelf to reflect, muſt be convinced, that the ſtrength and proſperity of every ſtate depend on the number of virtuous citizens; and that good morals are abſolutely neceſſary to the increaſe of mankind: and, therefore, by a right inſtitution of youth cannot be meant what is commonly called a learned Education, but chiefly

that moral diſcipline which habituates the mind of the pupil in his early youth to diſcern the beauty of prudence, temperance, juſtice fortitude, and charity; to avoid ſloth as an enemy, to embrace induſtry as a friend; to love truth, to abhor falſehood, and univerſally to refuſe the evil and chooſe the good.

4. The knowledge of the dead languages, and alſo of the principal living languages of Europe founded thereon, are both uſeful and ornamenral branches of Education for the principal citizens; but to ſpell, to read and to write our mother tongue with eaſe; and to underſtand the common and fundamental rules of arithmetic, is a very neceſſary addition to the above mentioned moral Education of every citizen, male and female.

5. Without this early Education, the underſtanding can never be opened to the arts of civil life; the vigour of mind that prompts to diſcovery, to commerce, and to every improvement muſt fail; and ſociety itſelf muſt languiſh and decay.

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6. In every civilized country, and eſpeci- in our own, there are men whoſe minds are enlarged enough to ſee and wiſh to promote the happineſs of their fellow citizens, and theſe men, who are the ſupports and ornaments of ſociety, have only to turn their attention to this object for a few moments, and they will readily acknowledge, that the right Education of Youth is the firſt and great mean of turning the wilderneſs into a fruitful field, and the fruitful field into a garden, where innocence, induſtry, beneficence, and happineſs prevail.

7. From the revival of letters in Europe to the preſent time is but a ſhort period in the hiſtory of mankind; and yet that period, ſhort as it is, exhibits to the pleaſed reader a greater portion of public and private happineſs, than is to be found in the hiſtory of the whole preceding thouſand years.

8. Scotland, or North Britain, ſtruggles with many natural diſadvantages; the climate is cold, the ſky ſeldom ſerene, the weather variable,

able, the ſoil unfruitful, the mountains bleak, barren, rocky, often covered with ſnows, and the ~~whole~~ general appearance of the country very forbidding to ſtrangers; yet by an early attention to the Education of Youth, to form good men and good citizens, ſhe has uniformly maintained a high character among the nations, has been always deemed an excellent nurſe of the human ſpecies, and has furniſhed not ſoldiers only, but divines, generals, ſtateſmen, and philoſophers, to almoſt every nation of Europe.

9. Our anceſtors, towards the end of the laſt century, turning their attention to this ſubject, beheld with pleaſure the progreſs already made in uſeful knowledge and arts. They ſaw that the laws of nature and religion required of parents the virtuous education of their offspring; but they ſaw alſo that the increaſing cares and avocations of civil life, togeher with the ignorance of many parents, rendered it neceſſary to call to their aſſiſtance a body of men appointed by the ſtate to attend upon this one thing.

10. The Schoolmaſters, thus legally eſtabliſhed, were ſuppoſed to be men who had turned their attention to the improvement of their minds, to the dignity, virtue, and happineſs of human nature, to the diſtinctions between right and wrong in human conduct; and who were, beſides, apt to teach, patient, diligent, and faithful.

11. The encouragement appointed by the ſtate for this reſpectable and uſeful body of men, though not great, was yet well ſuited to the times, the funds, and diſtinction of rank at that period. The emoluments of their office placed them above day-labourers, and the poorer claſs of mechanics and farmers; nay, raiſed them to an equality with the more opulent farmers, reſpectable tradeſmen and citizens; among whom their employment, their manners and proſpects in life procured them a degree of reſpect very advantageous to their profeſſion.

12. Ninety years have produced ſuch a change and ſo great improvements in the agriculture,

culture, navigation, commerce, arts, and riches of this country, that fifteen pounds Sterling *per annum*, at the end of the laſt century, may be conſidered as a better income than forty-five pounds Sterling *per annum* at this preſent time.

13. Suppoſe then, that in Scotland there are nine hundred parochial Schoolmaſters, which is very near the truth, eight hundred of theſe will be found ſtruggling with indigence, inferior in point of income to eight hundred day-labourers in the beſt cultivated parts of this iſland, and receiving hardly half the emoluments of the menial ſervants of country gentlemen and wealthy citizens.

14. It ſeems a reproach to the enlightened minds and enlarged views of the preſent age, that nine hundred of their fellow citizens, ſelected to form the tempers and characters of a million, by conveying to them the firſt principles of literature, morality, and religion, ſhould in the laſt century have been placed in a reſpectable ſtation, poſſeſſing not merely neceſſaries

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but comforts and conveniencies; and, by the progreſs of improvements, which they themſelves have been the means of introducing, that ſo many of their ſucceſſors, ~~equal in number, and~~ choſen like them, out of the great body of the people, to form the minds and manners of more than a million and a half of their fellow ſubjects to the love of juſtice, temperance, integrity, induſtry, and every virtue; and likewiſe to inſtruct them in the rudiments of uſeful literature, ſhould, in this century, be reduced ſo low as to want the very neceſſaries of life.

15. The eſtabliſhed Clergy of Scotland, who poſſeſs a great ſhare of polite and uſeful learning, and are as virtuous, faithful, and diligent teachers of Chriſtianity, as are now to be found on earth, are all to a man convinced, that unleſs the minds of children are opened by a right Education, *their* inſtructions from the pulpit will never be underſtood, and cannot profit the hearers: and therefore, they juſtly conſider it as incumbent on them to ſuperintend the ſchools; but from the various, laborious, and complica-

ted duties of their office, they cannot engage in the arduous taſk of teaching children. Many of the Clergy too, having ſpent the firſt years of manhood in teaching children the elements of literature and of the Chriſtian religion, and ſtruggled with all the difficulties above mentioned, will cheerfully give their beſt advice and aſſiſtance in providing a remedy for the growing evil.

16. The common people of North Britain have long poſſeſſed a degree of Education, both in morals and in letters, unknown to any other ſubjects of the ſame rank in the Britiſh Empire, and hence they have been much employed and much approved in the active departments of life throughout all Europe. The neighbouring nations are all ready to confeſs, that no ſervants are more faithful, ſober, honeſt, and induſtrious; no ſailors more hardy and reſolute; no ſoldiers more patient of diſcipline, or leſs licentious; and no citizens, who know better both how to command, and how to obey. It is hoped, we ſhall long retain our national character; and that

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we may do this the more eaſily, we ought to give ſuch encouragement to the teachers of youth, as will incite the moſt virtuous, and beſt educated among the people to embrace this profeſſion.

17. If no remedy be provided, the unavoidable conſequence muſt be, that few men in any degree qualified to teach will undertake that laborious employment; the citizens from age to age will become more ignorant and leſs virtuous; and the ſtate will exhibit all the ſymptoms of a ſociety verging towards deſtruction.

18. The Memorialiſt, who is himſelf no Parochial Schoolmaſter, and can have no expectation of any private emolument, nor any motive for writing this, but the good of his country, has the honour to be known to ſeveral noblemen, and gentlemen of great property, as well as to many other public-ſpirited citizens, who have liberal ideas and love their country, and whoſe ſentiments he knows to be the ſame with his own. Nor does he preſume

preſume to dictate the proviſion that ought to be made by law for Parochial Schoolmaſters, but only to ſuggeſt, that the preſent ſalaries and quarterly-payments, received by the eſtabliſhed teachers of youth, are totally inadequate to the Education which public Teachers ought to have, the rank in civil ſociety which they ought to hold, and the pains and labours which they muſt endure.

If the attention of the Public firſt, and then of the Legiſlature, be turned to this ſubject, reſources will not be wanting for putting the Parochial Schoolmaſters of Scotland on a footing as reſpectable in regard to emoluments, as their labours are neceſſary and uſeful to the virtue and happineſs both of individuals, and of the community at large."